The Bombay Guardian.

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WEEKLY REVIEW.

—The annual festival in honor of the goddess Bhawani Shunkur, one of the most revolting of the Hindoo deities, was celebrated at the last full moon, and, as usual, a large number of Europeans were present on the invitation of Mr. Venayekrao Jugonnathji Sunkersett. In our Epitome will be found an account of the celebration. It is possible that some who attended, were not aware, when they accepted the invitation, what the nature of the festival was. We are reluctant to think that the severe language in which the Bible condemns such a countenancing of idolatry, should be willingly disregarded by the professing Christians who were there. We spoke last year, and not for the first time, of the grievous stumbling-block thus put in the way of our educated young men who have begun to conceive a salutary horror for idolatry, and to enter into conflict with the system.

—A Marwadi Brahmin has been condemned to death for having brutally taken the life of a pensioned apothecary (a Hindu) who had failed to cure him of some disease from which he was suffering. Our European doctors may congratulate themselves that they have not to pay so dearly for unsuccessful treatment of their patients.

—Earthquakes in England; in Ireland; at the Cape of Good Hope; in the Bay of Bengal; in Northern India, Central India, Southern India; an eruption of Vesuvius; a great eruption of Etna; these convulsions, all reported within a few days, indicate that this earth of ours is 'groaning and travailing in pain' and sighing for deliverance from its 'bondage of corruption.' The material world, like the moral, 'has not yet attained, neither is already perfect.' Beside these subterranean tokens we have accounts of most disastrous inundations in Italy and Switzerland, and are threatened with famine in several provinces of India.

—Mr. Pogson, Government Astronomer at Madras, has just discovered the 105th planet of the group between Mars and Jupiter, and proposes to name it Carnilla. Almost every month we have the discovery of an additional asteroid. Mr. Pogson promises an early report on the August eclipse.

—H. E. the Governor of Bombay held a levee on Thursday, at the Town Hall; it was largely attended by European and Native gentlemen.

—Mr. Mill has come forward with a recommendation of Mr. Bradlaugh, of unhappy notoriety, as a candidate for a seat in the national senate, and Dean Stanley has come forward with a similar commendation of Mr. Mill.

We have been favored with a copy of a pamphlet entitled "The Drainage of Bombay, by Thomas Blaney."

We have marked for insertion a large portion of the Dean of Cork's Sermon preached at the Church Congress, Dublin. Regarding one or two points embraced in it, we may take occasion to say something next week. With regard to another matter that has just been treated among us, the argument for a Christian Ritual from the Jewish institutions, we shall have probably something to say soon.

We have been favored with the following extract from a letter received by a friend from one of the Rhenish Missionaries in Sumatra:

"In 1861 we held our first conference at Sipirok (about 32 miles from Siboga or Tapanulli on the coast,) and since then our work has spread to Silindong (50 miles N. W.) We cannot sufficiently thank the Lord for all the blessing which we have hitherto been permitted to reap. There are now above 700 baptized persons at our seven stations, most of them gathered in during the last two years. But this is only the beginning of an extensive movement in favor of Christianity. May the Lord give us much wisdom lest with the influx of such crowds death be imported into our congregations. At all events we cannot help rejoicing at the triumphant course of the Gospel amongst our Battas, who seem to be prepared for the reception of Christianity much like the Coles and Karens. There is plenty of work here, if only we had more men. Our Christians have to suffer persecution, too. At present a war is raging in Silidong to which some of our native converts have fallen victims. The Dutch Government does not want to interfere. If only England would take possession of our coast again! But our comfort is in the sure promises of the Lord." (16th Oct. 1868.)

In an article on the Jesuits, the *Pall Mall Gazette* says:

"The society has contrived to make the derivative of Jesus as much a term of reproach all over Europe as the derivative of Christ is a term of praise. Most people would be as much affronted at being called Jesuits as at being refused the title of Christians. Their moral theories have been loaded with perhaps unmerited obloquy by such men as Pascal and Bossuet. Their practical influence as confessors and directors has given even more offence and scandal than the theories on which it was based. In China they were accused by the members of their own Church of having explained away Christianity into paganism, and the creed which was at one time introduced into the Emperor's Palace came to be proscribed and persecuted throughout the Chinese empire. Their establishments in Paraguay were broken up, upon unjust pretences, if you please, but still by Catholic sovereigns. Their schools had the honour, for one thing, of educating Voltaire. In several Catholic countries the order was suppressed and its property confiscated. In some protestant countries the members were hung, and it must be owned, in many cases, not without reason. No body of men, in short, ever gained a footing in so many walks of life, or were ever expelled from them with so much ignominy."

We saw not long since some statistics of Jesuit Missions, in which 43 was set down as the number of missionaries of this order in Bombay. The education given in the Romish institutions, in Western India, is we believe, almost entirely in their hands.

The Mission of our Irish brethren in Guzarat has received another reinforcement and is now, in respect to the number of European missionaries, not much behind the Church Missionary Society's Mission in Western India, while it is in advance of all others in this Presidency. By the last Mail arrived the Rev. Mr. Gillespie, a new missionary, and the Rev. Mr. Montgomery who came out first in 1842 and who returns now from his second visit to Europe. During his recent visit the distinguished honor of a call to the Moderator's Chair of the General Assembly was conferred upon Mr. Montgomery, and just before leaving Belfast he was invited to a meeting presided over by the Mayor, when a highly complimentary address, accompanied by a purse of £500, was presented to him. From the reply to this address (published in the *Northern Whig*) we make the following extracts:

"Your most touching address and generous kindness have awakened in my mind a multitude of various and conflicting feelings. They recall the solemn impressions of a time, now twenty-seven years ago, when the call of the Mission Directors was forwarded to me by the beloved and venerated Father of the Foreign Mission, whose presence here this evening and the part he has taken in the proceedings, give a value to your testimonial which I am sure no subscriber will consider it invidious in me to acknowledge with special gratitude. The call came unexpectedly, and took me somewhat by surprise. As a student, my ambition had been to become a missionary to the Jews. But seeing no prospect of attaining to that distinction I had given up all thoughts of it, and hoped that the Lord might open up my way to the Pastorate in my native land. But His thoughts were different. I felt that the call of the Church was His call. I went out, as you say, in faith, not doubting either the Divine authority, necessity, and hopefulness of the Missionary enterprise, or the faithfulness of the risen Saviour to his promise—'Lo, I am with you alway, even to the end of the world'—and the experience of twenty-seven years has only strengthened the faith with which I entered on the work.

"Concerning my approaching departure—now the third time for India, to resume my much-loved work in that great, dark, but most interesting country—I shall say but little. The considerate law of the Mission would have allowed me, as you say, to stay during the remainder of my days in a happy home in my native land. But, it having pleased God to continue with me a measure of health and vigour sufficient to enable me to labour for Him in the field in which He assigned me a place, and for which He has given me some qualifications which it would require a fresh labourer years of diligent application to attain—with the cry of millions of our fellow-men and fellow-subjects perishing without the knowledge of the Saviour ringing in my ears, and the command of Christ, 'Go and preach the Gospel to them' urging me away; the harvest in Gujarat being so plenteous, and the labourers so few—I could not have remained at home with a good conscience. How then could I have been happy? I do not deny that the trial is severe—in some respects the most so that I have ever been called on to bear. But the Lord graciously helps me, in various ways, to sustain it; and particularly He uses for this purpose the kindness and generosity of which I have now received the expression at your hands."

We find the following paragraph in a Home paper:

"Archdeacon Denison, in addressing a meeting at Highbridge, on behalf of the Conservative candidates for Mid-Somerset, Messrs. Grenville and Paget, said he wanted to tell them something which was as certain as there was a sun in heaven—if they helped to pull down the Church of England, the Church of Rome would sweep over them like a flood and would lick them up as an ox licketh up the grass."

Are they helping to pull down the Church of England who favor the disessablishment of the Irish Church? The Episcopal Church in America, which is an off-shoot of the Church of England, is disestablished and has been so for nearly a century; is that a Church overthrown? The English Church papers do not seem to think so. We have in the New Testament many marks indicated whereby we may recognize a fallen and even a falling church; but we have not discovered among these, the severance of a State alliance. On the contrary we should gather from what it says that a church that could be ruined by the withdrawal of State patronage, is a church already fallen from Christ, having a name to live but no real life. On the whole, we cherish the opinion that there is a large body of true Christians in the Church of England so strong in the grace that is in Christ Jesus that they would not only continue to exist as a communion and to witness for Christ, if that Church should be disestablished, but would surrender property, liberty and life before they would give up their testimony.

THE *Bombay Catholic Examiner* dilates upon the "vast ignorance on all religious subjects prevailing in England. England" it says "is far behind the other nations of Europe in Biblical literature; England presents more than any country of Europe, hideous fruits of Bible-reading; and therefore we say, that as England has not benefited, but has suffered, from Bible-reading, therefore Englishmen should stop at home and not go to Spain with their Bibles, they should first show that the Bible has benefited them, before they go to force it as a boon upon others."

What a remarkable fact that just where the Bible is last known ignorance on all religious subjects most prevails. What a very singular thing that the book which contains an inspired account of what our Lord said and did when on the earth, and of what the apostles and prophets said and did, should hinder those that read it from obtaining light regarding religious things. Happy the lands like Spain and Italy where the Bible is unread and almost unknown. 'All Scripture' says the apostle, 'is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness.' No, says the *Catholic Examiner*, it is most unprofitable; unless you keep it from the people true religion cannot be known.

We accept the testimony of our contemporary. It is most direct and most important. It is to the effect that the things taught by the Roman Catholic Church are in absolute contradiction with the things taught by the Bible.

We find, since writing the above, that the *Church Review* (a Church of England paper) takes the same view of Spanish matters that the Romish paper does. The *Madras Churchman* extracts its remarks and adds: 'The danger in which all religion stands in Spain, is hardly overrated by our contemporary.' We are to infer that if England were to receive what Spain is rejecting, and to lose what Spain is welcoming, she would be blest indeed.

We are quite ready to admit that there is a great deal of ungodliness in England. So there was in Judea when our Lord preached his own evangel. Alas, the same state of mind that causes the people of Southern Europe to leave the Scriptures in a dead language in convent libraries, causes the majority even in Protestant lands to neglect the proffered word of God. Men love darkness rather than light, when the latter makes war upon their sins.

The Bombay Guardian.

SATURDAY, DECEMBER 5, 1868.

AMULETS AND HOLY WATER.

Some of our contemporaries have published a translation of an Ethiopic charm found tied round the neck of a mule in Abyssinia. It is as follows:

In the name of the Father, Son and Holy Ghost;—one God.
A Prayer, to avert the evil-eye and shadow.
Oh Christ! thou art true and righteous:
With thy saliva thou hast opened the eyes of the blind:
By thy words, thou hast healed all the sick.
This person is in much sorrow and sickness:
Let him receive; from thee, restoration of Health,
Which is, always, to be found from thee.
Cure him in the hidden name of God,
Which is written, by the Prophet Jeremiah, on the Scroll—
Covered by the Clouds of Heaven, that it should not be known to men.
As thou hast covered the Scroll with Clouds:
So, at this Hour, cover this man with Health.
Let this Sickness and evil-eye be removed, from thy Servant
Kidani-Mariam.
The word became man. The word became man.
The word became man.————
He has been with us and kept us from all evil.
Oh Lord!————
Keep, from the evil eye, the mule of Kidani-Mariam.
Christ shall come, in all his glory, to the children of men!
Tens of thousands of Angels, before and behind him,
And tens of thousands on his *Right* and *Left*.
I curse and excommunicate the evil-eye and Shadow.
In the name of God, the Father, who is a Flaming Spirit,
In the name of God, the Son, who is pure,
In the name of the Holy Ghost, who is the Harbinger of Light.
In the name of Christ, the most exalted,————merciful.
In the hidden name Trinity, keep from the evil-eye, the mule of
Kidani-Mariam, your slave,————
The black mule.————
Nothing is impossible to God.

Alongside of this we would place an account of the preparation and uses of holy water, as set forth in Roman Catholic authorities. First, holy salt is prepared, and the way of doing it is prescribed in the Roman Pontifical:

"The priest taking it says: 'I exorcise thee, thou creature of salt . . . . that thou be made exorcised salt for the salvation of those that believe, and thou be to all that use thee health of soul and body; and that from the place where thou shalt be sprinkled, every spectre and malice or subtlety of the devil's illusions, and every unclean spirit flee away and depart, adjured by Him,' and so forth. This salt is then put into the water, when the priest says: 'I exorcise thee, thou creature of water in the name of God the Father Almighty, and in the name of Jesus Christ his Son our Lord, and in the might of the Holy Spirit, that thou be conjured water, for putting to flight all the power of the enemy, and that thou avail to root out and banish the enemy himself, with his apostate angels,' and so forth. Then the priest breathes on it three full breaths, dips a blessed taper into it, makes the sign of the cross over it three times, and pours holy oil into it. Now it is Holy Water, and possesses wonderful powers, a kind of supernatural influence. At Rome this water is made twice a year, Pentecost and Easter, and as late as 1846, and probably yet, was thus advertised in the churches of the Apostles and of St. Charles in that city.

"'It expels demons from places and creatures. 'It gives great aid against fears and diabolic phantasms.' 'It cancels venial sins.' 'It gives force to resist temptations and occasions of sinning.' 'It expels bad thoughts.' 'It places in security from the internal and external snares which the devil devises against us.' 'It calls down fervor, and the presence of the Holy Spirit, with which the soul internally consoles itself, rejoices, excites itself to devotion, and disposes itself to prayer.' 'It prepares the human mind so that it may better employ itself in the divine services, and more worthily receive the holy sacraments.' 'It affords a remedy to the sterility of man and beast.' 'It preserves from diseases.' 'It heals the infirmities of the mind and the body.' 'It purifies infected air, drives away pestilence and contagion.'"

In Rome, on St. Anthony's day, thousands of animals are sprinkled with the holy water.

"Says Dr. Middleton, an English gentleman: 'I have my horses blest at the expense of about eighteen pence of our money.' Says Dr. Dowling of New York: 'On the feast of St. Anthony, a rite unusual to me was seen near the church of St. Mary Major. Each one of the horses in the city is led with his trappings to the door of the church, where they are each and all sprinkled with holy water by one of the monks.' The poor donkey and pony owners pay for the blessing with a candle, of which so many are burned in that dark city, and it is said to be very amusing to see the drivers urge their protestant beasts up to the monk with a well-used stick in one hand, and a carefully guarded candle in the other. On the day of the consecration of the water, multitudes fill little bottles with it, and so each has it at home for domestic use. It sprinkles the new born babe and the coffin of the aged, and every locality that superstition, or accident or importance may suggest."

The tendency to rely on charms, amulets, incantations, preparations of holy water, holy oil and the like, to preserve from evil of every kind, is by no means peculiar to the Ethiopic and the Roman Catholic religions. Speaking generally, we may say that a reliance on such things is common to all nations and communities, except such as are carefully taught the word of God. Considering the universal prevalence of such superstitions, it must be a matter of some difficulty to account for the total exclusion of every thing that favors them from the Christian Scriptures, except on the assumption that these last have been given by inspiration of God. Look at the marvellous list of properties ascribed to the 'holy water'; it takes away all need of the Scriptures; their admonitions and promises become equally supererogatory; all that the believer seeks through a personal reliance on the Lord Jesus Christ, through the knowledge of God and of his will, through the heart's retention of God's word, through fervent prayer and obedience, all this is obtained for him by the amulet or by the holy water. And let it not be said that the use of holy water is a corruption not recognized by enlightened Roman Catholics; there is no Romish church without its holy water; it has the sanction of the highest authority in that church.

The beginning of all this is found in the special sanctity ascribed to the priestly office. Once admit that God has instituted such an order, with power in themselves to effect the salvation of men, and that the mass of men have no need to feel that the burden is laid upon them individually, and, human nature being what it is, it follows as a matter of course, that the priests will devise the easiest methods of exercising their saving power, and will contrive various holy things, charms, consecrated water, oil, the use of which will secure the favor of God. The religion of Christ has various characteristics that distinguish it from the religions of men; not among the least conspicuous of these is its uncompromising rejection of a priesthood. There are indeed men commissioned to preach the Gospel; but this very definition of their office show at once the distinction between them and priests. The priest has virtue in himself; not necessarily in his heart or in his life, but in his office; and upon this mystic virtue depends the

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salvation of men; hence the waterof- bap tism regenerates, the bread and wine in his hands become the body and blood of Christ, and minister life to men.

Between what is called Ritualism in our day and Superstition there is a connection for the full exhibition of which time only is needed. Through the Church of England, for instance, there is a path clearly traceable which begins with the exaltation of the Presbyter into the Priest, and proceeds with vestments, candles, pictures, crosses, altars, the host, genuflexions, confession, incense, holy water, monasteries and nunneries, till it reaches the haven of its hidden tendencies, the bosom of the Romish church. It is denied by those who are at the beginning of it that the path leads there; but every station of the path is occupied in succession, and at this very moment there are number swho have accomplished the journey and are crossing the threshold of Rome.

CHRIST'S VERITIES,

OR

THE "VERILY VERILY"S OF THE GOSPELS.—IV.

"VERILY, VERILY, *I say unto you, The Son can do nothing of himself, but what he seeth the Father do: for what things soever he doeth, these also doeth the Son likewise.*" John v. 19.

Christ had incurred the displeasure of the leading men among the Jews at Jerusalem, by healing the impotent man on the Sabbath. The real offence was in healing him at all, thus giving evidence of a divine power attendant on his word; but if the miracle had not been wrought on the Sabbath, they would have had no excuse for their opposition. There was, however, a special bitterness in the thought that the miracle told strongly against their conception of the Sabbath, and made very light of the miserable righteousness which they had been accumulating by an excessive strictness in externals.

At first blush the words we have cited seem to intimate that Christ followed the Father in the doing of certain works; he saw the Father doing them and then he did like them. But looking at the entire context it is evident that the truth set forth, is the identity of the Father and the Son, so that the works of Christ were really the works of God. He says to the Jews, My Father worketh hitherto and I work. They understood him as making himself equal with God. A few chapters on, he tells them plainly, I and my Father are one.

The great Teacher, as he used not a dead language nor a language more perfect than that which was spoken by the people whom he addressed, so he ever had regard in his instructions to their mental calibre, their measure of intelligence. Jehovah, the Lord of Hosts, whom the Old Testament had make known to him, dwelt on high in majesty unapproachable; the Lord their God was one God; woe unto the man or angel who should presume to assert power or authority like that of God. Jesus of Nazareth was in the midst of them as a man; they could see, hear, handle him; a veritable man clothed in a body like their own. He may be a sinless man, but that is a point to be slowly ascertained. Now let Christ begin his ministry by asserting that in him is all the fulness of the Godhead bodily; the thought would naturally arise, even in the breasts of good men, that such an assumption is an outrage upon the glory of the invisible God, whom the heaven of heavens cannot contain. Thus did not Christ. He makes constant references to the Father on high; speaks of himself as 'the sent of God;' is content that men should recognize him as a divinely commissioned envoy, conveying the words of God. Nevertheless his mission requires that he should be at last known as God manifest in the flesh; that men should see the very character and mind and being of the blessed God, in his words and works and sufferings, in his entire life and death. Let us then bear in mind, as we read the Gospels, that our Lord has to guard against the readiness to misapprehend that of which we have spoken, and to preserve in the minds of his hearers the necessary interval between the invisible Father, and the flesh-inhabiting Son; and on the other hand that he has to teach men to see in him the full revelation of the Godhead, and we shall find the solution of many of the difficulties presented by his successive teachings.

For instance, Christ does not, during his ministry, encourage men to prostrate themselves before him. On one occasion, the mother of James and John casts herself at his feet with a petition which is not granted; Peter once does the same, in a moment of impulse; the young ruler did it; bnt the thing is quite exceptional; the disciples have no such way of approaching him, and even publicans and sinners sit and eat with him. His flesh was a veil between them and the indwelling Godhead, and needed to be rent upon the cross, that the divine glory might be fully revealed. 'If ye loved me, ye would rejoice because I say, I go unto my Father, for my Father is greater than I.' 'He that hath seen me hath seen the Father.'

I can of mine own self do nothing. You can. What you do reveals simply your own character, betrays your own perverted will. You follow simply your own impulses, without regard to the will of God. But I do nothing without a conviction that it is the Father's will. I will to do that only which he wills. It was because I was conscious at every step that the Father went with me, that I went to the pool of Bethesda; if I spoke it was because the Father gave me the words; and that my words were those of the Father is evident from the result; the man was made whole. Thus am I proclaimed to be the Son of God. The Son can do nothing of himself, only what he seeth the Father do.

Men find pleasure in magnifying the importance and value of their own individual nature; they also find complacency in whatever confers a higher dignity upon human nature. So far as they can they persuade themselves that they are, individually, heroes, and they compensate themselves for what they cannot find in their own natures, by the worship of the world's heroes. What a man can do of himself, without help from without, without help from above, that determines the measure of his greatness. How indeed shall they idolize a man if he is not the artificer of his own character and fortunes? The self-made man is the hero. And men have lately had the good fortune to find a new hero, even Christ. Is he not a self-made man? Where did he get his character and his wonderful teachings and his unparalleled power over humanity? Did he get wisdom from the Egyptians or Greeks? nobility from the Romans? did the Jews mould and train him in their schools? Did he learn refinement in the courts of princes? self-denial among fishermen? No, we are frankly told by our hero-worshippers; Jesus by virtue of his own inherent powers, his felicitous organization, made for himself, unaided of men, a position above all men; and in him we see what this humanity of ours is capable of, and glory in it accordingly.

It is very true that Christ owed nothing to mankind. But what does Christ tell us of himself? 'I can of mine own self do nothing; why callest thou me good? there is none good save one, that is, God; the Father that dwelleth in me, he doeth the works.' Hero-worship is at an end when a man truly knows Christ. We shall to all eternity adore the Lamb that was slain; but it is God thus revealed, whom we shall thus adore.

'The victory which overcometh the world' is the faith that enables us to offer up moment by moment our whole being to God, that he may dwell in us, reign in us, use us, be manifest in us. Christian growth is not in adding strength to strength, but in knowing that man is nothing apart from God, and was only created for a vital union with God, and is redeemed by Christ from his own selfness, that he may be strong in the Lord and in the power of his might.

Let us then take heed how we read the Gospels. May we see the glory of God in the face of Jesus Christ. In every thing recorded of the Saviour, let us see the manifestation of God; for Christ of his own self, did nothing.

NOTES FROM AN INTERLEAVED BIBLE.

PSALM LXII. 1. My soul is silent, hearkening unto God. There is usually so much noise and confusion in the heart that the still small voice of God is not heard. Retirement is necessary to the Christian, and he should carefully guard it from intrusion. How Christ continually sought it. David the king took time from his sleep to secure it.

4. Men hurl back with indignation the reproach that they delight in lies. But what is the meaning of their dislike to orthodoxy? What means the clamor against dogmas? it is certain that the truths of God's word are not palatable to men. They hail with joy teaching that will not bear the test of God's word. They delight in the lie that man is not lost, does not need the righteousness of Christ, can be saved otherwise than by grace, needs not to be renewed by the Holy Ghost, that Satan is not the god of this world &c.

8. No man knows what is in his heart till he pours it out before God, In real prayer, the truth goes to every nook and cell of the heart and brings hidden things to light. Men that pride themselves most on their sincerity would be astonished at the revelations thus obtained.

9. All kind of governments, aristocracies, democracies, monarchies, all have failed and must fail till the kingdom of Christ swallows them up. 'Lighter than vanity'; they are fouud so when you seek from them any thing that interferes with their selfishness. Settle it that there is no obligation on men to be unselfish, and then you will not make the Psalmist's discoveries. And much that is called charity in this day, is just the abandonment of the idea that there is an obligation on every man to be unselfish.

10. It is when riches increase that men set their hearts upon them, and are less ready to give than they were before. The organ of acquisitiveness grows by what it feeds on. Men that get rich look upon it as an indication of Providence that they should occupy a higher position in society, and their scale of expenditure increases so that the scale of benevolence has to be contracted. The true corrective is to have the heart stedfastly fixed on doing good; then the increase of wealth will be looked upon as providential means to this end.

11. Power unto God: even the powers of men are his and are to be consecrated to his service; a warning for the oppressors and robbers of v. 10. When we say Thine is the kingdom, power

and glory, we mean that our powers are his, and engage to use them for him.

12. Here we have a strange definition of mercy; the rendering to every one according to his work. The reference is perhaps to the enemies of God's people; their overthrow is God's mercy to his own. But Christ himself has also taught us that when we have done all we are unprofitable servants; to receive according to our work is not to receive according to our merit. The seed of all goodness, as well as the fruit, is from above.

LXIII. 1. The knowledge of God stimulates the desire to know him; it dissipates the mirages of life; hope forsakes the world, ascending with Christ, and our heart follows after.

3. Thy loving-kindness is better than life, say the noble army of martyrs as they advance to what the world calls death. God's love is life, even the life that was lost in paradise.

4. To bless God is to love his every will. Only they who do this, love.

5. Satisfied. 6. When I remember. Is it possible that we have only to remember in order to get that satisfaction of soul which all the world is mad after, which so few obtain? This supposes that we already have the knowledge which is the secret of happiness. And so we have if we know anything of the Gospel. Only perhaps the knowledge is thrust away into a corner of the mind and is not exalted to its place of honor in the memory. How many are going round the world for happiness, while it is all the time locked up in some unopened word of Christ's in the bottom of their heart. If any man thirst let him come unto me and drink.

Epitome of News.

SATURDAY, November 28, 1868.

—*Overland Mail, Nov.* 6: "The Rev. Canon Champneys has been appointed Dean of Lichfield; the Rev. G. Prothero, a canon of St. Paul's; the Rev. Dr. Leighton, a canon of Westminster; and the Rev. W. Bright, Regius Professor of Ecclesiastical History at Oxford.

The commissioners appointed by the Bishop of London to inquire into the charge of heresy against the Rev. W. E. Bennet, of Frome, have found that there is a *primâ facie* case against him. The case will now be taken to the Court of Arches.

Mr. Justice Blackburn, Baron Martin, and Mr. Justice Willes have been selected as the judges to try election petitions next year.

Some serious rioting has taken place in Blackburn in conection with the municipal elections.

A shock of earthquake was felt in the western counties of England, on October 31.

The agitation in favour of a republic is increasing in Spain; and a meeting has been held at Senor Olozaga's house to form a committee to promote the adoption of a constitutional monarchy, based on universal suffrage.

Queen Isabella is going to reside in Paris.

An insurrection has broken out in Cuba.

The Prussian Chambers have been opened by the King, who stated in his speech that his relations with foreign Powers were entirely satisfactory.

Serious riots have taken place at Rotterdam.

The 'working man' seems to have collapsed in the person of Mr. Odger. He has resigned his candidature for Chelsea, on the recommendation of Mr. Stansfeld, Tom Hughes, and Mr. P. Taylor; but he declares that the present Parliament will not last long, and that he will try again when better times are coming. We are not at all surprised at this. The love of the Liberal party for the working man is purely theoretical. The Liberal party, indeed, is quite as aristocratic as the Conservatives. Whiggism has always been sustained by 'the families'—the Greys, the Russells, the Elliots, &c. A real working man would be as much an abomination on one side of the House as on the other. We talk grandly about the 'representative system,' but genuine representation we are little likely to obtain.

The Rev. Mr and Mrs. Bellew have gone over to the Church of Rome.

The University of London has recently established a new degree, the highest in the faculty of arts, with the title D. Lit., or Docter of Literature. It is open to all graduates in arts of the English universities and of Dublin, on passing two examinations at an interval of at least a year.

Messrs Nisbet and Co. have in the press a uniform edition of the 'Works of the late Rev. James Hamilton, D.D.,' in six vols. (of which a first volume is ready); 'Noontide at Sychar, or the Story of Jacob's Well.' by the Rev. J. R. Macduff, D.D.; 'Deep Down,' a tale of the Cornish mines, by R. M. Ballantyne, author of 'The Lifeboat;' 'Life of the late Rev. John Milne, of Perth,' by the Rev. Horatius Bonar; 'Tales from Alsace, or Scenes and Portraits from Life in the Days of the Reformation, as drawn from Old Chronicles,' translated from the German, with introduction to the French edition by E. R. St. Hiliare; a cheap edition of the 'Memoir of the Rev. Dr. Marsh,' by his daughter; a 'Memoir of the late Rev. James D. Burns, of Hampstead, with a selection from his writings,' by the late Rev. James Hamilton; 'The History of Elisha the Prophet, read in the Light of our own Days,' by the Rev. Dr. Edersheim; 'The Shepherd of Israel, or Illustrations of the Inner Life,' by the Rev. D. Macgregor; and a 'Commentary on St. Paul's Epistle to the Galatians,' by the Rev. Emilius Bayley, B.D.

Mr. Philip Harwood has succeeded the late Mr. Douglas Cook as editor of the *Saturday Review*. The *Guardian* states that the new editor was formerly a Unitarian minister, and once in that capacity entered upon a controversy with the Rev. W. Maskell, chaplain to the Bishop of Exeter, who at the time of the Gorham controversy, seceded to Rome.

The *Pall Mall Gazette* publishes the following explanation:—'In reference to a statement by our Roman correspondent a week or two since, reflecting upon the inmates of a certain convent at Rome, a correspondent sends us a letter in which Monsignor Talbot is cited as authorizing an entire contradiction of the story. The Vicegerent of Rome (our correspondent proceeds) was removed from office because he did not show energy enough in exposing the deceptions of a certain nun who pretended to be a saint, and who would not obey the superiors of the convent in which she lived. But there was no accusation whatever of any immorality, nor had the story been so much as heard of in Rome before the copy of the *Pall Mall Gazette* in which it was published came to hand.'

(The *Pall Mall Gazette* is very much to be blamed for having published the statement, without having proper evidence of the matter.")

The completed returns of the Presidential election show that Grant has secured twenty-five States, giving 206 electoral votes, and Seymour only nine States, giving eighty-eight votes; three States not voting. The Democrats are said to have gained twenty-seven members for Congress by the autumn elections, and therefore no longer possess the two-thirds majority in the House of Representatives which they had last session."

—*Times of India;* Calcutta 27th: "The recent cyclone in the Bay of Bengal destroyed many buildings at Akyab. Every vessel in harbour was driven on shore, and many native boats were destroyed. Above 1,000 acres of rice were also destroyed.

"The steamer *Bushire*, which has now arrived at Calcutta, reports that the state of the crops in the Lower Provinces was unfavourabl in most of the districts. Government have sanctioned relief works in some districts, should distress arise."

—Same: "We are concerned to learn that it has been found necessary to amputate the broken arm of Lieut. A. W. Bird, Bengal Army. The accident which has resulted so seriously, was occasioned by the upsetting of his buggy."

—Michael Smith, drummer, H. M.'s 96th, has been sentenced to ten years of penal servitude for having stabbed another soldier.

—A soldier of the Royal Artillery killed a native servant at Attok. He and a companion had previously deserted. The murderer claims to be a descendant of King James of Scotland. Not long ago a sum of money of nearly 3,000 pounds sterling came into his possession. At the time of his desertion from Peshawur he was in hospital under arrest—at least so we are told. He had bought his discharge and his papers were ready for signature, but the very bad charactor of the man was the cause of delay—so he deserted. He is to be tried at Lahore.

MONDAY,—November 31.

—News from New Zealand as regards the attitude of the disaffected natives is still unsatisfactory; various outrages have been perpetrated by them.—No warlike operations of consequence have taken place

—*Friend of India;* "Sir Salar Jung, like Sir Dinkur Rao, is too able and honest a minister not to have many enemies in the great State, the frightful misrule of which he strives to modify. Foiled in their attempts to assassinate him in person, his foes now find in some of the up-country papers an agency for stabbing his reputation and embroiling him with the Nizam. We lately noticed, only to express suspicion regarding, a statement that the Nizam had received a *Khureeta* from the Governor General permitting him, in terms which invited him, to dismiss Sir Salar Jung. This is one of a class of lies which has been industriously circulated, such as that which represented the minister as having been fined Rs. 10,000 by the Nizam. There is no truth in any of the assertions."

—The same,—noticing some statistics by the deputy coroner of Madras,—says:

"Dr. Mair discloses an objectionable custom observed by several castes. When the first born child dies at a tender age, it is buried in the precincts of the house and after six months the remains are disinterred and carried to the regular burying ground or thrown into an adjacent field. The Municipal Act of course prohibits this practice, but its operation is always evaded. Dr. Mair fully shows how prone the Hindoos are to take advantage of such facilities for concealing crime. The revengeful spirit and the facility for procuring poison in the bazaar, coupled with the certainty of impunity, may be taken as a sure basis for the belief that a large number of murders among the native population never comes to the notice of the authorities. Dr. Mair presses for a more complete system of registration and for more stringent investigations into the causes of sudden deaths."

—Four Elphinstone College students have successfully passed the examinations for the degree of M. A.

—A Mahar woman has been sentenced to be hung at Belgaum, for the murder of a child.

—From the "*Englishman*" we learn that the Secretary of State has decided that the Maharajah of Kuppoorthullah shall have an extension of six months within which to prepare his statement against the partition of his raj, and that until a decision has been come to on this statement, the orders of the Government of India are to remain in abeyance.

—H. M. Gunboat *Dryad* has arrived here. The *Bombay Gazette* says:—"On the way to Madagascar she sighted a slave *dhow*, on the 4th September, when off Johanna. The *Dryad* at once gave chase and kept after the *dhow* for about four hours. One or two blank charges were fired over the craft, but the captain did not give in till his *dhow* was run ashore, and then he and about a half of the crew took to their boats and made an escape. The *dhow* was a craft of about 100 tons, and had 190 slaves on board. These men, women, and children had been shut up in a square of about 26 feet, and many of the creatures, who were mostly young, were so weak and ill that they could not make their way on board the *Dryad*. However, assistance was given, and all were cleared out, and eleven of the crew who remained were also taken on board the *Dryad*. These were landed on Madagascar, and the slaves were taken to the Seychelles, which the *Dryad* reached on 12th September,—the slaves having generally much recovered, and only four deaths having occurred amongst them whilst on board the *Dryad*."

TUESDAY,—December 1.

—The *Madras Observer*, noticing the recent Church Congress at Dublin, says: "The first question for discussion had reference to our Religious Societies, and how they might be most economically worked. This was a question which, as may be supposed, called forth many conflicting opinions on collateral subjects: all agreed in condemning the unnecessary multiplication of societies, as a waste of machinery and energy and a misapplication of pecuniary means; but in dealing with the actual state of the case, as regards the great Societies of the day, a divergence of views naturally cropped out. Some speakers recommended centralization, and found fault with the founding of different societies because of the difference of doctrinal views, which seemed to them of comparatively small importance, One speaker thought it a shame that any voluntary societies should exist, seeing that their work was the work of the Church, and the Church itself ought to do it. But sounder views did not want their advocates. Dr. Day,

Dean of Limerick, addressed himself in particular to the constitution of the Church Missionary Society, with regard to which some insinuations had been thrown out by a previous speaker, and defended that noble Society as being equally Catholic with the Church itself—*i.e.*,as Catholic as the doctrines of our Church as she herself defines them; while it is not as Catholic as is defined by the views of certain men who call themselves members of our Church, but who hold opinions which she does not warrant. Dr. Day well observed, that 'if economy was to be carried out by disregard to doctrinal teaching, the loss would be much greater than the gain.' The next question in order was that of the hindrances which stand in the way of Missions, in regard to which the Rev. Dr. Kay read a highly valuable paper in reference to his Indian experience. Dean M'Neile spoke on this subject, and placed among the hindrances the supposition that the commission of Christ, recorded in Matthew xxviii, was given only to the Apostles and their successors, and had no referenee to laymen. This supposition he combated, and his view, we are told, was unacceptable to many who were present. The Dean, however, seems fully to have carried the meeting with him, when adverting in a subsequent speech to the question which, though not on the programme, was felt to be the question of the day. He observed, amid loud applause, that there could be no equality between England and Rome because Rome repudiated it, and claimed unconditional submission, We must overcome Rome, or submit to her. 'England must either retain the supremacy of her own sovereign, or she must yield to the supremacy of a foreign sovereign'—sentiments which deservedly elicited the hearty cheers of the meeting."

—*Pioneer*:—"The last *Police Gazette N. W. P.*, publishes the confession of a mild Hindoo, named Ramadheen, not quite 21 years of age, who, for the last twenty months, has followed the calling of poisoner. There is no nonsense about Ramadheen. He does not pretend to scruples or remorse of any kind. He calls his victims 'shikar,' and alleges no other excuse for his practices than that it was very dull at home in his village. So far as we can enumerate the persons he poisoned in the year and a half, they are about twenty-seven."

—No less than 13 relatives of the Bishop of Oxford have become Roman Catholics.

—The Vicar of Torrington, who still remains in the Church of England, writes as follows to Dr. Newman:—"I feel sure that in God's own time it will come to pass that Anglicans will also see that it is God's will that they should submit to the Holy Apostolic See, and that it is their duty and their privilege to be in communion with that bishop who alone is the true successor of Peter, and, by Divine Providence, the Primate of the Catholic Church. The lurid and murky flame of Protestantism, enkindled in the 16th century, is rapidly becoming quenched, and the true light of the Gospel, which twice before came to England from Rome, is once more beginning to beam upon us from the eternal city."

—The *Saturday Review* thus explains the spectrum analysis: "Every one who has seen a rainbow knows that a white beam of light opens out, when refracted, into a number of diverging beams of various colours, from red to violet. This spectrum, when produced by the light of any incandescent solid or liquid matter, is always continuous; that is to say, the colour changes gradually from red, through yellow, green, and blue, to violet; but there are no gaps in the spectrum wholly devoid of light. If, however, an atmosphere of absorbent gases is interposed between us and the luminous body, the spectrum, when carefully observed, is found to be crossed by a number of dark lines corresponding to rays of particular refrangibility, to which, for some reason or other, this atmosphere is opaque; so that, by looking at the spectrum, it is possible to say, from the position of the dark lines, what the atmosphere between us and the luminous body is composed of. The spectrum from the sun is crossed by a multitude of these lines, which have already told their story as to some of the constituents—iron, hydrogen, sodium, and others—of the solar atmosphere which partially veils the splendour of the photosphere. Thus far we have recounted the results of comparatively old experiments, but a new observation of grand importance was made by Kirchhoff. He observed the spectra not only of solid bodies, but of burning gases and vapours; and he found that in the latter case, instead of getting a continuous spectrum crossed at intervals by dark lines, he saw nothing but a system of brilliant lines across an entirely obscure background. And this was not all. It was known that the vapour of sodium had the power of obscuring a particular portion of the yellow light of the spectrum, forming, in fact, across the yellow belt, two very marked lines, which are familiar in the solar spectrum, and are known as the D lines. When sodium was set on fire, it was found that the whole spectrum of the vapour was composed of two bright yellow lines exactly corresponding to the two dark lines produced by the same vapour when interposed as an absorbing medium. This observation was soon generalized into the recognised law that the spectrum produced by any blazing gas or vapour is never continuous, but always consists of a series of bright lines separated by obscure intervals, those lines corresponding precisely to the dark lines produced by the same gas or vapour in a non-luminous state. The instant, therefore, that a spectrum is observed, we know what the nature of the burning matter is. If the spectrum is absolutely continuous, it is simply solid or fluid matter, including, be it observed, the case of minute solid or fluid incandescent particles floating in a gaseous atmosphere, which must be in fact the constitution of the solar photosphere. If this spectrum is crossed by dark lines, we further know that between it and us there is an absorbing atmosphere; and lastly, if the spectrum consist only of isolated bright lines, we are sure that we are looking at blazing gas or vapour, and in very many cases it is possible to identify the particular gas or vapour by which the lines are produced."

WEDNESDAY,—December 2.

—Robert Dore, 20th Hussars, has been sentenced by Court Martial, at Peshawar, to be hung, for the murder of John M'Court.

—*Bombay Gazette*: "The annual fair at Tardeo, in honour of the Hindu deity Bhowanee Shunker, commenced on Saturday last, and as usual Mr. Venayekrao Juggonathjee Sunkersett received large numbers of visitors to his house and grounds. On Sunday night, the bungalow, the dhurmsallah, and all the grounds around were crowded by an immense number of natives. *These seemed to enjoy the elbowing and squeezing* in the heartiest style;—some viewing the curiosities in the house, others enjoying the breeze in the verandah, crowds walking about the grounds and throngh the fair, dozens pressing into temples where there was space for single individuals only, and a few too, quietly having a nap in some secluded corners. At ten o'clock commenced a grand display of fireworks which highly pleased the spectators, and at times caused quite a sensational murmur of applause. Monday night again, was what we might call the 'European' night. Mr. Venayekrao had issued invitations to a large uumber of Europeans, and in his rooms were assembled His Excellency the Governor and *suite*, several members of the Legislative Council, numerous military officers, Government officials, and private gentlemen. There were, too, not a few ladies; music added to the variety; the brothers Ridgway went through some of their performances;—and the assembly was quite enjoyable. Towards ten o'clock His Excellency the Governor led the way to the dhurmsallah, which for the time was converted into a stand for the enjoyment of the scene provided on the occasion. The gardens, filled with flowers and graceful trees—the fountain flinging its crystal showers amid the glitter of gas jets or well-trimmed lamps,—and the surrounding walks, nicely illuminated, rendered picturesque by groups in Asiatic costumes or graced at times by lady guests—formed a pleasing sight as witnessed in the light of the moon. And the fireworks began to flash and glare and crack; Mr. Venayekrao made himself ubiquitous, with bouquets and rose-water; everybody did his best to please the ladies; and in pleasing and being pleased, a nice evening was spent."

—*Times of India*: "The administration of Sir John Lawrence will be redeemed from the general reproach of 'inactivity' which rests upon it, by the fact that we owe thereto two great measures embodying the principle of 'tenant right' in India, the Oudh Rent Bill, and the Punjab Tenancy Act. The settlement officers of India, as some of our readers know, are broken up all over the country into two camps, the one representing the advocates of 'tenant right,' the other the claims of the private 'landlord.' Sir John Lawrence has earned the lasting gratitude of the country, for the steadfastness with which, in the face of much obloquy, he has maintained the rights of the cultivator, which the prejudices of English officers upon the subject of land, have every where been disposed to question in the course of our settlement operations."

THURSDAY,—December 3.

—It is announced that Mr. Mull has become sole proprieter of the *Times of India*. It is understood that Mr. Knight continues to edit it for a fixed period.

—The *Times of India* advocates "the construction of an entirely new reservoir in the valley of the Tasoo river, below the Kennery caves. The total area of the proposed lake and of the gathering ground will, Mr. Aitkin estimates, be nearly 3,400 acres, or abont equal to Vehar. There are certain formidable engineering difficulties to contend with in this scheme, but Mr. Aitkin feels confident that these could be surmounted. The area of the reservoir would only be 500 acres in extent, or less than one-half that of Vehar, and its storage capacity is only 7,400 million gallons, or one-third less than Vehar. It would, at the same time, enable us to double our present supply, and provide a total supply of 20 or 24 gallons per head of population. The cost of the Kennery waterworks is estimated at about 41½ lakhs."

—A Kurrachee correspondent of the same: "The men of the Royal Artillery just arrived from England in the 'Cospatrick,' about one hundred of them at least, organised a total abstinence society on board during the voyage to Kurrachee, to the no little astonishment of the officers under whose command they were; and behaved so admirably that there was not a single defaulter throughout the period the party were at sea.

—A Purdasee, put into the chowky on a charge of theft, was found dead in the morning, he having hung himself to the window.

—We have not been favored with a copy of the "Sapta Shati," thus noticed in the *Times of India*: "This sacred work of the Hindoos, which is said to be held in great veneration in more modern times, begins with a description of the exploits and transfigurations of the goddess Durga in the course of her dreadful encounters with the Rakshas and demons for the mastery of the Universe, and closes with an account of the victory which the goddess achieved over them and thereby restored the gods to their original position and power. The translator tells us honestly that, 'in no work better than in this, can be found immortal truth, adorned in a series of allegories, calculated to exalt the human mind to the contemplation of Him from Whom we all come, and to Whom we must return.'"

In other words, the Bible is not superior to it.

—*Bombay Gazette*: "We hear that Lord Mayo and Lord Napier embarked at Suez on the 30th of November. They will stay two or three days at Aden, and reach Bombay on the 18th inst."

—The warder and prisoner who left the Poona gaol one night and attempted to murder an ayah, have been sentenced by Mr. Hunter to transportation for life.

—Sir Rutherford Alcock has issued a most singular proclamation with regard to Chinese claiming the rights of British subjects. He has decided that they must discard the Chinese dress and appear in foreign clothes.

FRIDAY,—December 4.

—Captain Page, of the Ship *Lena*, at Madras was stabbed by two of his seamen just out of gaol, and is lying in a precarious state.

—A Persian has brought to Bombay a rhinoceros from Nepaul, which he intends to carry to Kattywar. As the man has no pass the animal has been detained in the office of the Commissioner of Police.

—Deaths last week, 314. By cholera, 13.

—Officers who may be desirous of being present at the Broach Exhibition, whose services can be spared by their immediate superiors, will be allowed to leave their stations from the 19th instant for that purpose. The Christmas holidays will, as usual, be granted to all officers from 24th December 1868 to 2nd January 1869.

—Most of the crew of the *Ne Plus Ultra* just arrived from Liverpool are down with scurvy. One has died; one threw himself overboard at the mouth of the harbour; two others are in a low state. The disease is attributed to bad water.

—The *Times of India* hears that the Secretary of State for India has sanctioned two Bombay termini for the B. B. & C. I. Railway—one at Colaba, the other on the Elphinstone Company's property.

—*Madras Churchman*: "We feel convinced that monthly Communion is the lowest limit, under ordinary circumstances, for a truly Christian man; of course we would not be understood to object to a penitent's following his Confessor's advice, for undoubtedly it would be very wrong for a person to approach the Lord's Table more frequently than his spiritual adviser thought good for his individual soul."

TELEGRAPHIC NEWS.

London Nov. 18*th.*—Sir Robert Peel and Sir H. Bulwer have been elected for Tamworth, and Mr. Robert Lowe has been returned unopposedfor the London University.—Mr. Gladstone has been elected for Greenwich.—The Reform League candidates and the younger members of the University (sic) have been every where deserted.—The Bishop of Lincoln (Dr. Jackson) has been appointed to succeed Dr. Tait as Bishop of London, and Archdeacon Wordsworth will succeed Dr. Jackson.

19*th.*—Mr. Milner Gibson, Mr. Massey, and Mr. Edward Crellgce (? Ellice) have all been defeated.—The Liberals have carried the Maldon, Cockernonth, Dolesten (? Preston), Haverfordwest, Denbigh, Cricklade, and Chelsea elections, as well as the additional seat for Liverpool. The Conservatives have gained the Falmouth, Southampton. Hartlepool, Stalybridge and King's Lynn elections—Mr. Pim (Liberal) and Sir A. Guinness (Conservative) were elected for the City of Dublin.

24*th.*—During the sitting of the Bombay Bank Commission yesterday, Mr. Donald Robertson was examined.—He said that he was unaware until 1867, and was then informed it was done by direction of Mr. Blair, that in 1864 and 1865 loan applications were not entered in the application book and consequently did not come before the Board.—Mr. Robertson also said that he had made large advances in 1864, without consulting the directors, whilst acting as Secretary during Mr. Blair's absence from Bombay.—Mazzini is dead.

25*th.*—Mr. Gladstone has been defeated in the contest for South-West Lancashire by a majority of 300 votes.—Sir George Bowyer was defeated for Dundalk.—The Commission for the settlement of the "Alabama" question will sit at Washington.—Lord Napier of Magdala has reached Alexandria, and the investiture of the Viceroy of Egypt with the Star of India will take place to-day.

28*th*: The present result of the Elections gives the Liberals a majority of 114, 380 members having been returned in the Liberal interest, and 266 Conservatives.—Mr. Laing has lost his seat for Wick, and Viscount Amberley was defeated in the contest for South Devon, Colonel Biddulph was also defeated in Denbighshire. Lord George Cavendish and Mr. Arkwright were elected for North Derbyshire.—The Liberals have gained a seat for the Country of Cork.—A great eruption of Mount Etna has taken place.—The appointment of Archbishop Tait and creation of four new Baronetcies have been gazetted.

30*th.*—The Bombay Bank Commission has adjourned until the 4th of December. Mr. Robertson's examination lasted three days.—Sir C. W. D. Staveley succeeds Sir A. A. Spencer in the command of the Western Districts.—The Prince and Princess of Wales are now at Copenhagen.—A Republican demonstration has taken place at Madrid.—Five Paris editors have beeu fined and sentenced to imprisonment for their participation in the Baudin affairs.—A French steamer has passed through the Suez Canal.—Prince Charles in opening the Roumanian parliament declared neutrality to be the duty of his Government. The Ministry have since resigned.—The homeward Bombay mail of the 14th inst., reached Suez on the 27th idem.—The Bombay mail of the 7th inst. was delivered in London to-day, Monday.

Miscellany.

—A correspondent of the Newark *Advertiser* say that Dr. House, an American missionary at Bangkok, Siam, has been severely injured by an elephant. He was on his way to a new station, a two months' journey being reqnired to reach it, in order to render medical aid to other missionaries who had preceded him. He was accompanied by his four native guides and three large elephants to carry the baggage, as through the jungles and mountainous country this is the only way of procedure. When near the end of his journey, while passing one of the huge beasts, as he had often done before on the way, the animal suddenly turned upon him and smote him with his trunk, laying him prostrate, and then with his great tusks tore his clothes and pierced his flesh in a terrible manner. One of the natives was on the neck of the beast all this time, and only descended and gained control over him just in time to save the doctor from being trampled to death. He lay under the trees, where he was stricken down, for two weeks, being himself his only physician and surgeon, with great fortitude sewing up his own wounds. He was two days' journey from the station, with ignorant natives about him, with only one pint and a half of water with which to wet his lips and dress his wounds, and the thermometer at ninety-two degrees in the shade. In due course of time he recovered sufficiently to be carried to the end of his journey and the arms of his friends.

—At the Dublin Church Congress the Rev. J. C. Ryle said: "Beware of any worship in which an excessive quantity of decoration and ornament is used. There are Churches at this moment in which Divine service is carried on with such an amount of gaudy dressing, candle-lighting, and theatrical ceremonial that it defeats the very purpose of worship. Simplicity should be the grand characteristic of New Testament worship. Ornament at any time should be employed with a very sparing hand. Neither in the Gospels nor in the Epistles shall we find the slightest warrant for a gorgeous and decorated ceremonial, or for any symbols except water, bread, and wine. Above all the inherent wickedness of human nature is such that our minde are only too ready to turn away from spiritual things to visible things. Whether men like it or not, what the heart of man needs teaching is, the uselessness of outward ornament without inward grace. Beware, above all things, of any worship in which the ministers wear the dress or act in the manner of sacrificing priests. There are Churches at this moment in which the Lord's Supper is administerd as a sacrifice, and not as a sacrament, and the clergy are practically acting as mediators between God and man. The real presence of our Lord's body and blood, under the form of bread and wine, is openly taught. The Lord's table is called an altar. The consecrated elements are treated with an idolatrous reverence as if God Himself was in them. The habit of private confession to clergymen is encouraged and urged on the people. I find it impossible to believe that such worship as this can be anything but offensive to God. He is a jealous God, and will not give His honour to another. The sacrifice of our Lord Jesus Christ on the cross, once offered, can in no sense or way ever be repeated. His mediatorial and priestly office He has never deputed to any man, or any order of men. There is not a word in the Acts or the Epistles to show that the Apostles ever pretended to be sacrificing priests, or to make any oblation in the Lord's Supper, or to hear private confessions, and confer judicial absolutions. Surely that simple fact ought to make men think. True spiritual worship will affect a man's heart and conscience. It will make him feel more keenly the sinfulness of sin, and his own particular personal corruption. It will depen his humility. It will render him more jealously careful over his inward life. False public worship, like dram-drinking and opium-eating, will every year produce weaker impressions. True spiritual worship, like wholesome food, will strengthen him who uses it, and make him grow inwardly every year. Spiritual worship will draw a man into close communion with Jesus Christ Himself. It will lift hin far above Churches and ordinances and ministers. It will make him hunger and thirst after a sight of the King. The more he hears, and reads, and prays, and praises, the more he will feel that nothing but Christ Himself will feed the life of his soul, and that heart communion with Him is 'meat indeed and drink indeed.' The false worshippers in the time of need will turn to external helps, to ministers, ordinances, and sacraments. The true worshipper will turn instinctively to Christ by simple faith, just as the compass turns towards the Pole. True, efficient Church service will continually extend a man's spiritual knowledge. It will annually give bone and sinew and muscle and firmness to his religion. A true worshipper will every year know more of self, and God, and heaven, and duty, and doctrine, and practice, and experience. His religion is a living thing, and will grow. A false worshipper will never get beyond the old carnal principles and elements of his theology. He will annually, go round and round like a horse in a mill, and though labouring much, will never get forward. His religion is a dead thing, and cannot increase and multiply. True spiritual worship will continually increase the holiness of a man's life. It will make him every year more watchful over tongue, and temper, and time, and behaviour, in every relation of life. The true worshipper's conscience becomes annually more tender. The false worshipper's becomes annually more seared and more hard, Give me the worship that will stand the test of our Lord's great principles, 'by their fruits ye shall know them.' Give me the worship that sanctifies the life—that makes a man walk with God and delight in God's law—that lifts him above the fear of the world and the love of the world—that enables him to exhibit something of God's image and God's likeness before his fellow-men—that makes him just, loving, patient, humble, unselfish, temperate. This is the worship that comes down from heaven, and has the stamp and seal and superscription of God."

THE DEAN OF CORK'S SERMON AT THE DUBLIN CHURCH CONGRESS.

(Abridged.)

The Very Rev. the Dean of CORK proceeded to deliver the Congressional Sermon. The very rev. preacher took his text from the 5th chapter of Luke, and 7th verse—'And they beckoned unto their partners which were in the other ship, that they should come and help them.' The Church of Christ in this prophetic picture of her future is seen passing through those two great trials that beset the whole of her afterlife on earth—the trial of failure and the trial of success. As the first scene of the miracle opens upon us we see the disciples, spent with a fruitless night of toil, and we hear them tell how they have laboured all night through—the most favourable time for their work— and yet they have caught nothing. As the second scene of the miracle closes we see the same disciples embarrassed with a great and unlooked for success—a success so great and sudden that it threatens to break their net, and they call on their partners for help. How often in the history of Christ's Church have we seen those two scenes repeating themselves—how often has there been heard from the fishers of men, spent and worn with what seems their fruitless toil, the all but despairing cry, 'We have toiled all night, and have caught nothing,' and then how often have we seen their faith and perseverance rewarded by some vast success, embarrassing from its very greatness and from the suddenness of the demand it makes upon their strength and skill? But there is a second fact in the history of the Church that is foreshadowed in this miracle, and that is, that the peril of the latter trial is greater than that of the former. The danger of the former is obvious enough: it is the desertion of their work by the workers—that the disciples, wearied with fruitless toil, may cease to cast the net. But the danger of the morning of success is different—it is the danger of the net itself. In the former case the net remained unbroken; but in the latter they were threatened with the destruction of their whole work, and the means of renewing it. This again, we know to be true in the history of the Church. There is no student of Church history, no earnest worker of Church work, who does not know that the perils of success are often sorer then those of failure—that it is harder for the Church to bear success than adversity, and that the Church, like an individual, has every right to put forth the prayer:—'In all time of our tribulation, good Lord deliver us.' So far, then, you see the lessons of this miracle lie on the surface—they are the two lessons of warning against despondency and presumption that all Scripture and history are ever teaching—the lessons which, in some way or other, Christ is ever saying to his Church—'My grace is sufficient for thee,' and 'What I say unto you I say unto all: watch.' But there is a third lesson in the miracle not so apparent, but still deeply important, and it is this, that if the hour of success be often the hour of greatest peril, so too the hour of greatest seeming peril may oftentimes be the hour of greatest success. The contrast between the two dangers in the narrative is very striking in this respect. The danger of the night of failure is solely and exclusively the tempta-

tion to cease work. They can avoid it, they need not cease to cast the net unless they choose, but the danger of the morning of success does not rest with them; it arises from the fact of their very success, and is inseparable from it, It is just one of those dangers that if they give cause for anxiety also give cause for thankfulness—one of those events for which men may rejoice, though they rejoice with trembling. It is of importance, then, that we should distinguish between these dangers —between the danger that calls for repentance and amendment, and the danger that calls only for courage, wisdom, and prayer. It is important that we should take this into account whenever we estimate at any moment the prospects of Christ's Church or any part of it, because, though we forget it if we confuse together those two kinds of danger, then it will lead not merely to annoyance, fear, and despondency, but actually to wasted and mistaken effort—to an endeavoring to escape the inevitable and alter the unchangeable—to try and change not the manner and mode of our working, but those essential conditions under which our Master willed from the first that we should work; and therefore it may be well if on this occasion, when so great a gathering of earnest workers for God and Christ are gathered together here for this work, to bring into joint operation their common labours for their common Lord, to grieve over their sins and shortcomings—to unite their forces for their common object—at such a moment it is well that we should dwell on the manner of the working of this great law which seems to condition all our work, and learn to face and understand some of the perils that may be besetting our Church in this our day. What is the danger that the Church here seems threatened with? It is the breaking of the net; and what is the net that is threatened with breaking? The net surely is all that outward enclosure which incloses the multitude—that complicated machinery of organisation and effort for which the Church is always endeavoring to draw men heavenward—all those subtle influences of tradition and time that are ever linking the life of the Church to the life of the nation. This is the net, and the peril of our day seems to be that this net is about to break. Our enemies are loud in their exultations over the coming breaking of the net. 'See (they say) how the free thought and intellect of the age is snapping the meshes of old weeds—the spirit of inquiry and criticism is rending them into fragments—see how the nation is severing itself from connection with you.' This is what our enemies say, and, making all allowance for the malignant exaggeration of hope and hate, there is an element of truth in all this. This is a peril: let us look it boldly in the face. Assuredly if the spirit of the age be, as it certainly is, a spirit of impatient intolerance of all restraint, a wild and reckless disregard of all that is venerable. Surely, in our Church—that which, of all our institutions, rest least upon opinion and most upon authority—that Church which cannot—and God forbid she ever should—think of altering in the slightest her formularies or ordinances to satisfy the passing whims of the hour—which can never, without apostasy, say that 'the voice of the people is the voice of God'—that Church which must ever demand that the voice of the people be stilled into silence that they may hear the Word of the Lord—that Church must ever be the most exposed of all institutions to the strain and the wish of those who, drunk with licence, are ever seeking to destroy, in the name of Liberty, Liberty's only safeguard—law. Let us thank God if this be one of the threatened reasons of the breaking net. Again, the net is in danger because it is strongly drawn. When the hands of the fishermen stretch to their toil, and then they draw the net powefully to the shore, then the restraint is felt, and there is felt the double strain of those that draw strongly on shore and those that rush wildy seaward. As to the old words in our creeds, dogmas, and prayers that men of old repeated lazily and drowsily, they seem now to be awaking to a sense of their meaning, and they become to them a voice in their ears compelling them to turn to the right or to the left. The process must lead to one of two things—either the discovery of some forgotten truth or the rejection of some old error. It must lead either to a further restoration or a further reformation, and in the trial of that question comes the straining of the net. Again, there is the peril of the net from its catholicity. It encloses the whole world for which Christ died. A mixed company of good and bad fish are in the net. The result of this catholicity is that the Church is ever receiving into its bosom fierce and hostile enemies. The remedy that some proposed for this would be still worse—that of restricting admission into the Church, for then the net would remain comparatively safe only because it was comparatively empty. Not thus are we to deal with the Church—such would argue faithlessness and fear. Let us rather faithfully and fearlessly accept the fact of the Church's catholicity, with all its attendant perils, remembering the net cannot be at the same time full and unstrained—that we cannot have the small and narrow security of the sect whose aim is to exclude, and the mighty catholic fulness of the Church whose aim is to include, that we cannot have the trim neatness of the small garden that may be weeded and watered in a day with the stately height and breadth of the forest that crowns the hills, and spreads itself low down in the valleys of the open country, and which is glorious and magnificent in its strength and its beauty, because, though not altogether unwatched nor yet untrained, its growth is large, catholic, and free. Let us accept, then, our reproach, when we are told we are not select, that we are mixed up with ungodly professors and stirred by contending parties. Our answer must be that so long as we are national and catholic we must even have the difficulties. Others may be select because they are neither national nor catholic. We, because we are catholic and national, cannot be select. Lastly, there is one other danger to the Church—the suddenness of the strain upon its net. We know that the fabric that can stand a long gradual strain will not stand a sudden jerk—that the Church territorially spread as she is over the the whole nation, bound to supply its wants, at any moment must be terribly and suddenly strained by any sudden displacement of the population—any sudden gravitation of the mass to one place or another. The sudden discovery of old errors, or of neglected and forgotten truths, causes a sudden pressure upon our Church—a jerk and strain on our net. This again is an evil, but it is an evil we must thankfully accept. These are some of our dangers; we say not they are all our dangers; we say not there are not many others arising from our own sin and our own neglect, for which, as we draw near to God's table, we should beg his gracious pardon, while we confess that the remembrance of them is grievous, and the burden of them intolerable, but we ask you to remember this, that if after that confession and prayer there were to be poured upon the Church the fulness of the Pentecost, yet the Pentecost would have its perils too. One thing more we have to consider—what is the immediate remedy for some of these evils? What do we find in the text I have quoted? The disciples beckoned to their partners who were in the other ship that they should come and help them. Here lies our remedy for those dangers to our breaking net. It lies in calling for unity and cooperation from all who will help us. It lies in calling on our partners to lay their hand upon the spot where the net is breaking, and save it. The Church is to call upon her partners. On whom is she to call? Who are they who should be her allies in this task? There is one partner long associated with her hitherto, but who seems less and less disposed to hear her call. There was a time when for a Christian nation a national recognition of Almighty God, a national provision for the knowledge of His will, and the worship of His name, was held to be its truest wisdom and its first duty. This is so no longer; the great discovery and maxim of modern statesmen more and more plainly avowed is this, that nations as nations have no God, that for them there is neither a Divine ruler nor a Divine Judge, nor yet a Divine Saviour; that religion is the affair of the individual and the individual alone, with which the State has no concern; that the Church, like any club or corporation of individuals, is to be protected by the State while peaceable, and to be jealously and sternly repressed by the State the instant it threatens to be troublesome. But the idea that Church and State are both powers ordained of God, both parts of his great kingdom on earth, both having their only reason for existence and authority in their relation to him and their relation to each other, which, therefore, neither may wilfully break without great peril and great sin, this is scouted as the merest folly.

OF TRUTH IN FRIENDSHIP.

There are few things more generally lauded than truth and candour in friendship, and there are few things more difficult of attainment. We are all conscious, more or less, of this difficulty, and are subject more or less, according to our several moral idiosyncrasies, to self-reproach for our own shortcomings. In some cases we *under*-estimate the failures, and their deserved penalty of self-reproof; in others we *over*-estimate them both. It is well occasionally to hold a moral sessions, that we may ascertain what is the real extent of the duties of friendship, and be able to rightly adjudicate in our cases of conscience; for we cannot too rigidly guard our moral sense from overstrain on the one hand and apathy on the other; and besides, self-reproach is so weakening as well as wearying, that it is a grievous pity to have more of it than we can possibly help.

Now it may have happened to some of us to experience a most uncomfortable twinge of conscience, after a conversation during which some mutual friend has been freely discussed; and to feel a doubt arise as to whether we have been guilty or not of a breach of the truth of our friendship.

Some will say, that the fact that such a twinge has been felt, and such a doubt arisen, is of itself a proof that the wrong has been done. We beg to differ from them. A *healthy* sensitive conscience is a great blessing; but there is such a thing as a diseased susceptibility, and it is not always the most highly nervous conscience that is the most trustworthy monitor. Therefore bring the question fairly into court. Is my conscience justified in treating me as if I had done a traitorous deed, whenever I have been listening to and indulging in comments and strictures upon the *minor* faults of a friend, out of his hearing? Is it incompatible, for instance, with the sincerity of my friendship for A. B., that I should confess, that though I admire as well as like him, yet that I sometimes consider him to be a———well, to use mild terms only, say "an exceedingly aggravating simpleton"? I really think I feel more attached than ever to the man after thus freely expressing myself. I would not give up my friendship with him for a great deal; must I consider myself, or be considered by my friend, to have been unfaithful?

It may help us to find correct answers to these questions if we can admit two or three very simple things. First, that every one of us possesses some one or more peculiarities that grieve, annoy, puzzle, or amuse our friends. Many will scruple to allow this; but closer scrutiny will, we think, oblige them to do so, and the sooner we accept the facts of the case, the wiser and better will it be for us. The truth is, that there is not a man or woman who, if worth anything at all (sheer inanities are always safe), has not been many times heartily laughed at by his or her friends, and will be so, many times again, if their friendship continues. And why not? These minor faults, failings, these individual mannerisms, &c., which we all possess, and which strike others so much more strongly than they do ourselves, are to a great extent common property, joint-stock property, because they are, so to speak, outside of us, like dress, furniture, pictures. To discuss, criticize, admire or dislike the house, furniture, outward belongings, and even the dress of a friend, is not considered any breach of honour.

It is the same with the smaller traits of character—they are external to the individual himself, in a great measure, and though they do their part towards making him up as a whole, still they are but a very small part, and not that upon which our friendship for him depends. Then let it be remembered that it is all but impossible that, in the present state of human nature, we can ever like *all* and every one of the several parts of a person's character; for we are all made up of such strange incongruous mixtures. But if we can approve of and cordially like the *greater* part, enough to form a firm basis for attachment, we may be very happy; and if we are able to know that, notwithstanding their keen perception of our errors, weaknesses, failings, absurdities, our friends yet discover more of good than of evil in us, and can yet sincerely love and esteem us, then indeed we may well be thankful.

"Yes, but the real point in dispute lies here: Is it honourable to make these disparaging remarks *out of the hearing* of the persons against whom they are aimed? If the laugh or the comment were but done openly, all would be right." Nay, we venture to think *not*—anything but well or right. A slap on the face is much more painful and humiliating than one on the back, though neither of them, literally or metaphorically, is to be desired. The reason of the physical fact is, as we all know, to be found in the other fact—that the face contains more muscles and nerves than are to be found in an equal space in any other part of the body—the

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climax of the development of muscle being there the maximum of sensitiveness is also there. And the analogy holds good to a great measure. A remark made directly to us will be, generally speaking, far more serious as to import and results, than one which we hear of accidentally, from behind us as it were. In the latter case it is at our option whether we notice it or not; the wound made we can heal privately, and at our leisure; but where it has been addressed to us we are obliged to take it up, whether we will or not, for even silence is a sort of cartel of defiance. Very many things that may be said *about* us, and which, when heard of, would only scratch our vanity or puncture the skin of our self-respect, would become of the nature of positive insults, if said to our faces. Many a satirical remark, uttered playfully, would sound sadly serious if made to us personally; while the pain given would be far more than the failing would deserve, and far more than the stiffest of starched moralists could claim the right or even find the heart to inflict.

The violation of fealty in this matter of strictures upon the faults of friends consists not in the *doing* it, but in the spirit which dictates the doing, and the manner in which it is done. If there is the least sneer in the laughter or spite in the satire, then most assuredly our faith is so far broken. But it is quite possible so to discuss the failings of a friend as yet to leave the balance of impression produced by our remarks considerably on the favourable side; and it is possible to laugh at peculiarities and criticize absurdities without allowing either ourselves or our hearers to entertain for a moment one particle of contempt for the friend under dissection. We all take our turn at the social salad-bowl, either by furnishing the materials or assisting at the preparation, and neither in the one case or the other need we of necessity feel that truth in friendship has been broken.

There is yet another case of conscience which not unfrequently presents itself; and as, fortunately or unfortunately, we have not established a Casuistry Chair in any of our colleges, and do not possess a Professor specially devoted to such a branch of theological science, we are obliged to deal as best we may with our own cases, and risk the charge of quackery. A doubt is often entertained as to what the *truth* in friendship requires of us when we are either offended by our friend, or are conscious that we have given him offence. Some people, in order to preserve their conscience unstained, and their "love without dissimulation," deem it necessary to *show* displeasure whenever it is felt, and to exact heavy matter-of-fact apologies for almost every social fault. Such people are always feeling it their duty to have "clearings-up," moral balancings, and it is only after one of these that they are comfortably certain that they and their friends are not hypocrites. Friendship with such must ever be a ponderous stage-coach affair, over heavy jolting roads, with constant danger of dislocation of springs and complete overthrow of machine. But are they in the *right?* not to say in the *practicable?* Of course, if any positive wrong has been done, and definite evil results can be traced to it, the apology must be ample and distinct, and the restitution made should be according to the generosity of the Mosaic idea of restitution; not simple restoration, but "fourfold." But if the offences are slight in nature and evanescent in result, then, as a rule, the more easily such things are tided over the better. There are many ways, short of direct apology, by which we can acknowledge mistakes and failings; and all generous souls, unless possessed by the above idea of duty, are ever quick to meet and accept the most incipient signs of regret. Sometimes we are conscious that we have done a wrong to a person only in our thoughts—a wrong of which he may be quite ignorant, yet which we should like to confess to him. Now undoubtedly it is a great relief to "make a clean breast of it;" to dislodge by confession all our smouldering bad thoughts and feelings; yet, with few exceptions, the wisest and best thing to do is to *repent* and be *silent*. Confession to a human being, unless it be of some thing which it is our bounden duty to make known to him, is a very expensive and dangerous luxury. There is no calculating with certainty what it may produce in the shape of after consequences. Auricular confession has cost the world in one way or the other such a great deal of sin and misery, that it is a relief of which we may well be chary. And as to cases in which we are the offended and not the offenders? We shall find, upon cool investigation, that ninety-nine out of every hundred are really not worth the trouble of noticing; and of those that are then left, is it not better to call them by their right names, admit them to be grievances, and then thoroughly and deliberately to *put them away out of the book of our memory*; even as in a higher Court, unnumbered transgressions of our own, unknown or unremembered, are continually forgiven and *put away*, even without distinct confession or petition from ourselves?

But though we may acquit ourselves at the bar of reason of any real breach of the truth of friendship in the several cases we have discussed, yet there are others in which we may not so easily escape with a verdict of acquittal.

It may have chanced to some of us to have heard a friend contemned, and we shrunk from owning our friendship for him—to have listened to false accusations against him, and we did not instantly and with firmness rebut them—to have heard his character and Christianity called in question from his supposed unorthodox opinions, or some equally insufficient cause; and we did not with energy maintain the one and assert the other. Something held us back at the right moment for action—something kept us silent when it was the fitting time for speech, and afterwards we could not or we did not either speak or act. Now whether it was pride or timidity, or shame or cowardice—it matters not what—just so far as we could have stood up for our friend and *did it not*, just so far have we stained our honour and broken our faith.

We may to some extent redeem the lost moment and repair in slight measure the past omission, and thus partially wipe off the stain: but the fact that we have need so to do ought evermore to strengthen our humility and stimulate our watchfulness. For stains on the conscience are ugly things, and have the awkward propensity of suddenly reappearing to the vision long after we fancied they had been forgotten and effaced. There is but one effectual solvent for all moral stains, whether caused by small social sins or crimes of other kind; a solvent rich and rare, beyond all money—beyond all price. No need to tell readers of this mazagine where it may be found, and by whose hands alone it can be applied.—[*Free Churchman.*]

PASSENGERS ARRIVED.

—Per *Rangoon*, 27th:

From Southampton.—Dr. and Mrs. Gardner and child, Mr. and Mrs. J. Colvin, Mrs. Hogg and child, Lieut. and Mrs. Maldin, Miss Jobson, Major and Mrs. Lyons, Mrs. Hunter, Mr. and Mrs. Valentine, Mrs. E. Rose, Messrs. C. W. Todd, R. P. Colvin, Storey, Hogarth, LaTouche, Geoghegan, W. B. Taylor, E. Bullock, J. E. Hilton, E. Oliver, Rigge, J. Ballantyne, Hampton, McDownes, S. Mendel, Shrubsall, Awdrey, William Gill, F. Finkler.

From Marseilles—Mr. & Mrs. B. Lawford, Mr. & Mrs. C. E. Leathes, Mrs. Robinson, Rev. R. and Mrs. Gillespie, Miss Little, Capt. and Mrs. Dick, Capt. Gillespie, Mr. McGregor, Mr. and Mrs. Henderson, Mrs. Smith and child, Miss Coswell, Miss Richmond, Rev. R. Montgomery, Mr. Robertson, Mrs. Napier.

From Gibraltar.—Mr. G. Dias.

From Suez.—Mr. Roghe, Col. Carleton, Mr. Falcon, Mr. Burrowes, Mr. Mindman and five friends.

Per *Krishna*, from Suez, 1st: Miss Chamberlain, Rev. J. and Mrs. Higgins, Miss Murray, Miss Cook, Mr. Hastings, C. E., Miss Martin, Mr. and Mrs. Nicholetts, Mr. and Mrs. Herbert, Mrs. Cinay, Mr. Tisole, Mr. Fisher, Mr Hermann, Mr. Klein, Mr. Gramaglia, Mr. Pestonjee Dinshaw and servant, Mr., Mrs., and Miss Cowasjee and three children, Mrs. Rustomjee and infaut.—H. H. the Queen of Zanzibar and suite sailed in this steamer from Suez to Aden.

PASSENGERS SAILED.

—Per *Carnatic*, 28th:

For Marseilles.—Mrs. A. V. F. Ruxton and 3 children, Mrs. Nightingale, Mr. Knowleys, Mr. A. J. Elliott, Capt. J. Swiney, Lieut. G. F. Marshall, Lieut. Western, and Mr. Lockhart.

For Southampton.—Mr. Creak, Mr. and Mrs. Moore and child, Major Burd, and Mr. Charles Wallis.

For Suez.—Mr. G. K. Buxton, Major and Mrs. Elliott, and Mr. Rowe's child.

For Aden—Sergeant A. Banks.

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